l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

small *khanjar* is a curved dagger, and it was with this very one Nuri had killed in single combat a minor chieftain of the Muntefiq. 777

One afternoon young Fuaz and a group of his little friends were practising with slings, the ancient weapon with which David slew Goliath. They shot flat pebbles with astounding accuracy at the small wooden pegs, which held the tent ropes down about thirty paces distant. Unseen by them, I suddenly stepped out from behind his tent. A stone, which had hit its target close to me, rebounded from the smooth wood and struck me on the forehead between the eyes. For a moment I was nearly stunned, more perhaps from shock than from the actual blow. My first thought was that I had been struck by a bullet. 557 524

Gasping and with a frightened face, Fuaz ran up to me. He had noticed the wound in my forehead and a few drops of blood on my fingers, which I had, in my confusion, pressed to my head. When I took the lad in my arms and laughingly lifted him up, to let him know that it was no great matter, a look of anger crossed his face, as if he had been offended. He wriggled free and stood still before me. Then he tore his *aghal* and *kaffiyah* (the veil and head-cloth) from his head, letting the six fine braids of his hair fall over his shoulders. They reached to his hips. With tears welling from defiant eyes, he cried, "*Ana dachilak!* Before the face of God I deliver myself unto you: tell me the price of your blood." It sounded not in the least regretful, nor did it suggest any wish to be forgiven. It was sheer defiance, because he thought I had made fun of his offer. 683

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How my heart went out to the wild little creature! He had such an air of aloofness and arrogance. Yet it would have been impossible to be angry with him. Was not his whole way of thinking different from a European's? Quite unintentionally he had the blood of his father's guest on his conscience, and he only thought of the satisfaction due to me, before the news of this accident could travel any further. How much blood was shed—in this case only a few drops—did not matter; the only thing that mattered was the unwritten Bedouin law that secures to the stranger absolute safety and inviolability, even in the tent of the humblest nomad. The blood-price of a guest is reckoned twice as high as that of a man killed in fight—fifty camels and four mares.

I had to smile when I thought of the value set on a few drops of my blood. But outwardly I composed my face to due solemnity and, calling the other boys and some men, who had gathered round out of curiosity, as witnesses, I said to Amir Fuaz: "This has happened according to the will of Allah. I know no other price than thy friendship."

For a moment blank amazement! He stared at me wide-eyed. Probably Amir Fuaz could not yet believe it possible that I, a stranger, should invoke the ancient custom of his forefathers. Suddenly he flung away the fateful sling and advanced to me with outstretched arms, and with childish affection he clasped them round my neck as I bent down to him. In a wave of joyous love, I pressed the youngster to my breast and kissed him on both cheeks. With his little finger he lightly

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dabbed the scratch on my forehead and rubbed four drops of blood on his own forehead between his black eyebrows—the old Bedouin "*Nur-ed-Dam*", the "Light of Blood."

In this unusual, dramatic fashion I became, by the will of Allah, the blood-brother of Amir Fuaz.

Our friendship was soon to receive baptism by fire. A band of Ruala, two hundred and sixty-eight warriors, led by Rasheyd-ibn-Whafa, set out on a *ghazu* (raid) into the Hamad and the Wudian region, against the Shammar Bedouins, and I accompanied them. We rode twelve hours the first day. In camp that night we were overhauling our riding-gear, water-skins, and so forth, when to our amazement we discovered, curled up in one of the goat-hair camel saddlebags—huge receptacles made of goat skins—little Amir Fuaz, sound asleep.

Not by the slightest sound or sign had he betrayed to us during the long and hard day's ride that we were carrying a stowaway. Our leader, Rasheyd (of the Muraf Ruala), wanted the boy taken home on the morrow by a camel-rider, but Fuaz pleaded so earnestly that the heart of the old freebooter was softened. He merely sent a mounted messenger to Misha'il's camp to let her know that her son was with us.

We were gone on this great *ghazu* almost two months. When we returned, worn out, having suffered serious losses, yet victorious, Amir Fuaz took four of the booty-camels, splendid fawn-coloured beasts, into the camp, and made them kneel before the tent of his blind mother. Misha'il, still a young woman, enquired pleasantly who was the stranger seeking her hospitality. Custom for-

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cannot meet the demand and her kin will not help, the lover can only elope with her. Then they seek refuge either with the Šammar between the middle Euphrates and Tigris, or with the Lhejb in the vicinity of Aleppo, or, perhaps, with the Sirḥân and Beni Ṣaḫr on the southwest border of the Ḥawrân. Once there the lovers care not in the least for either the husband's or the wife's relatives. An elopement carried through successfully dissolves the marriage as completely as a divorce itself.[1] The eloper may now make the woman of his heart his lawful wife but must not return with her to his kin before a reconciliation with her former husband and relatives is effected; otherwise he would expose both himself and her to taunts of every imaginable kind. Therefore he sends to them one messenger after another with entreaties for a reconciliation, which, however, is not easily attained. The former husband is generally obdurate much longer than the woman's kin. These accuse the husband of having himself caused the elopement by his unwillingness to let her go and also because he was unable to guard her better in the first place. They sometimes go even as far as to threaten that they will demand from him compensation for staining their honor, should he not forgive both the lover and the wife with whom he has eloped. For has she not been carried away from them as much as from him? And was he not her proper guardian and protector? The deceived husband must not kill either the eloper or the woman, for then he would furnish a reason for revenge. An elopement of a married woman is brought about by stratagem, not by force, and stratagem is not punishable with death.

If a plain but healthy girl cannot find a husband, it is the duty of her nearest kinsman with whom marriage is permissible to marry her; should he refuse he would be a butt for jokes among all his kin forever. In this manner a girl of al-Wiṯre (or al-Wuṯara), subject to Ebe. Fâ'ûr of the 'Ebede tribe, was married in 1909.

PENALTIES FOR UNCHASTITY

Whoever accuses a female, whether girl or woman, of unchastity and cannot prove it, forfeits his hand; this is cut off by a kinsman of the accused. If he puts himself in good

[1] [Errata: See p. 712, col. 116 for correction of line 8 as follows:]

683 time under the protection of some powerful personage, he must give ten camels to the girl or woman he has insulted.

Many a Rwala girl becomes pregnant before the wedding. 836 As soon as this is noticed by her relatives, they try to help 847 her by various means, even if injurious to her health. Should 762 the girl die from an abortion nobody will ever hear of it, as the women keep silent and the men as a rule pay no attention to matters concerning women. If the girl cannot rid herself of the foetus, she presses her lover to marry her at once, but in case he refuses or is absent at the time she often [693 commits suicide. For should her father or brother find that 684] his daughter or sister is with child, he would coax her on some pretext outside of the camp, kill her, cut her body in ten pieces, and then bury them. Nobody will take the girl's part, nobody asks the reason, they simply talk of her as if she had died a natural death. Her kin, *ahl*, would not allow a single girl who had become a mother to stay among them. 848 Her child would not be a member of the kin, and, because it 851 would not be acknowledged by the father on account of its 783 illegitimacy, it would be without a kin and would stand in the clan like a stranger, without protection, without help. But a position of this nature is so contrary to the views and customs 836 of the Bedouins that it is never allowed to arise. A pregnant girl may escape from her tribe and seek refuge in the settled territory or in a large town and try to make a living there. If she disappears without making herself conspicuous, no one will pursue her; she is soon forgotten, yet must never return. Her kinsfolk consider her dead and would kill her should she come back to them. The girls, of course, know the punishment meted out to them, and therefore place a saber between themselves and their lovers at their night meetings, with the warning: "I am a maiden! Fear Allâh. *Ana bint hef min allâh.*"

684 Only when the girl has been raped, *maryûbe*, will her 847 relatives spare her, but in this case they kill both the violator and the child without mercy, and then demand from the murdered man's kin the blood price for the child. This cannot [848] be left alive, as it would have no kin, *ahl*, and compensation for it is asked because it has weakened the girl, a member of their kin.

SPECIAL CONDITIONS OF VENGEANCE

628 672 562 The wife, daughter, or sister of the culprit is never persecuted by the avenger. If his sister or daughter is married to a man not a member of the culprit's kin, he also will be spared.

614 602 Should a woman commit murder, her husband is not subject to vengeance if he is not of her kin. He paid for her what her relatives asked, they have kept the payment and thus become liable for her misdeeds. The responsibility for the moral offenses of a woman is borne by her husband, but her material good or evil is the concern of her kin, *ḥaṭājāha w-aṭāmiha berkubt ar-raǧol ḥejrah w-ḥarrha laḥalha*. The person whom the married woman can most inconvenience is her own brother; hence the proverb: "The brother of a married woman is far removed from any good done by her, but very close to any evil she may be guilty of; *aḫu sirre baʿīd ʿan al-ḫejr žerīb ʿan al-meṣarre*." If, therefore, the married woman commits murder, her brother is considered to be her chief accomplice. Her kin will flee, while she will remain calmly with her husband, unless he divorces her. The blood price is paid by her kin out of their own means. If she has received a few she-camels from her husband out of his surplus, *dawāʿuntah*, she cannot use them for paying the blood price without his consent, because he gave her the animals for her own benefit and for the good of the children she has borne him, not for the benefit of her kin.

683 843 628 Again, should anyone kill a married woman, it is the duty of her brother to avenge her, but the husband demands compensation. He who strikes a pregnant woman so that she miscarries, *ramat*, before the seventh month of her pregnancy, while it is impossible to recognize whether the unripe fruit of her womb was of the male or female sex, must pay twenty-five she-camels. If she miscarries in her seventh or eighth month or, as they say, hurries on the birth, *istaʿǧalat*, and the prematurely born child dies, the compensation for a boy amounts to fifty, for a girl to twenty-five she-camels. Should the mother also die, twenty-five she-camels more must be paid. These are taken by the woman's kin, the husband receiving what was paid for the child.

682 628 562 The husband who has paid for his wife in full, may kill her without making himself liable to pay the blood price to

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572 486 635 [633 628] anied by a ḥawi (or ḥáwi) and, nevertheless, some member of he chief's tribe or a fellow tribesman of the ḥawi attacks and obs him, the culprit is punished with far greater severity han if he had committed murder, *takfī al-wajh aʿab min abbat az-zelema* (sic). For in a case of murder the blood price fixed by ancient custom, whereas a chief or a ḥawi and their n may ask any compensation they wish for the corruption the face. Of such unlimited demands every robber is very uch afraid, and therefore, although he often beats the ḥawi undly and curses him, he always returns to the traveler that he has robbed him of and begs him to swear in the aw's presence that none of his property is missing and to rgive him.

THE *ḤAWI* OR COMPANION WHO PROTECTS TRAVELERS

486 572 576 619 If the traveler distrusts some tribe, he tries to hire as mrade either a member or an ally of the tribe, that he y them ride before his face. A companion protecting the veler from both his fellow tribesmen and allies is called awi. To travel with a ḥawi is always easier than to travel ore a chief's countenance, because a ḥawi can be seen and rd, whereas the protection of a chief, often living at a at distance, must be first proved, which not only takes ne time but in most cases is difficult. For this reason the ef usually gives the traveler in addition to his protection of his slaves or servants to act as companion.

In the selection of a ḥawi much caution is necessary. The re powerful and better known his kin, the more can his tection be depended upon. A common Rwejli is unable to tect against all the 'Aneze but only against the division his group of tribes called Ẓana Muslim. These people have old, established custom that whenever any of them eats eal with a traveler he also lends him his face, *ḥawijet* a n. In this case it is not necessary at all for the traveler k him to be his ḥawi, as any man of the Ẓana Mualim und to deliver him from danger without a special request, is b *rejr nab' jefekkeh*. Only a culprit fleeing before an avenger not become a ḥawi.

One single face protects against all members of the Ẓana lim; the same applies to the Ẓana Bifr and also to all the Murārāt, the other two great divisions of the 'Aneze. As a 'Am